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20,000, with smaller individual variations than in the use of the Galton whistle. *Book Notes*. M. M. Knight, Iva L. Peters and Phyllis Blanchard, *Taboo and Genetics*. Sigmund Freud, *A General Introduction to Psychoanalysis*. H. L. Hollingworth, *The Psychology of Functional Neuroses*. Wilfred Lay, *Man's Unconscious Passion*. William McDougall, *The Group Mind*. Henri Bergson, *Mind and Energy*. George Lansing Raymond, *Ethics and Natural Law*. Irwin Edman, *Human Traits and Their Social Significance*. *Proceedings of the International Conference of Women Physicians*. Bernard Muscio, *Industrial Psychology*. Henry Lane Eno, *Activism*. Dorothy Tudor Owen, *The Child Vision*. Julius Magnussen, *God's Smile*. J. W. McSpadden, *Famous Psychic Stories*. Orison Swett Marden, *Success Fundamentals*.

Gollancz, Hermann. Translation of Dodi Ve-Nechdi (Uncle and Nephew) by Berachya Hanakdan, and of Abelard of Bath's *Quaestiones Naturales*. Oxford: University Press. 1920. Pp. xxii + 161.

Janet, Charles. *Considérations sur l'Être Vivant*. Première Partie: Résumé préliminaire de la Constitution de l'Orthobionte. Beauvais: A. Dumontier. 1920. Pp. 80.

Sortais, Gaston. *La Philosophie Moderne depuis Bacon jusqu'à Leibniz*. Tome premier. Paris: P. Lethielleux. 1920. Pp. 592. 20 fr.

NOTES AND NEWS

In a paper entitled "Cosmic Evolution," read before the Aristotelian Society, March seventh, Professor J. E. Boodin advanced the hypothesis of cosmic interaction to account for the evolutionary series on our earth. Modern science and modern philosophy agree in treating the evolution of our earth as an independent drama. The later levels of evolution are supposed by some magic to emerge from the earlier—life from matter, thought from reflex action. Some have attempted to introduce a *plus* principle such as an *élan vital* or entelechy. But such a principle would have to be present from the beginning, thus antedating life. It would have to account for the reversed or alternating directions of evolutionary series, and sometimes it would have to lie dormant for long periods of time. It is at best an abstraction of the fact that certain processes have direction. It does not explain the fact. For this we need a cosmic dynamics, and this is found in interaction. Interaction is not merely a speculative principle. The discovery of interaction has

revolutionized our conception of the organism. We have long known about neural messengers, but lately we have discovered that the process of growth, proportion and assimilation are controlled by chemical messengers in the form of secretions carried in the blood. Thus secretions from the thyroid and parathyroid glands control the process of growth and proportion of the organism. In the cosmic continuum we are familiar with certain interactions that control the movements of the heavenly bodies in space. Radiant heat and light, without which our earth would be dead and void, are communicated from the sun and distant stars. Is it not reasonable to suppose that the movement of our earth in time as well as in space is controlled through its interactions with the larger cosmos? Only so can we account for the appearance of life as a new type of energy pattern. It is equally impossible to explain the evolution of our sense organs without taking account of the principle of interaction. No reasonable man could hold that our complicated organs of sight and hearing are developed by chance in the organism without reference to the cosmic environment. It is safe to say that if there were no light patterns there would be no eyes; if there were no sound patterns there would be no ears. Through a long trial-and-error process and under the control of cosmic patterns the organism develops the appropriate instruments to respond in specific and differential ways to the cosmos. And what shall we say of the various levels of control within the organism? Can we account for the unique type of pattern of creative thought and its control of the lower levels by a chance combination of reflex arcs? Here too we must invoke the principle of cosmic interaction. The development of the organism to think is due as truly to thought patterns communicated through the cosmic continuum as the development of seeing is due to the light patterns acting upon organic matter. And thought patterns like light patterns must be communicated from other worlds that are of a level to emit such patterns. We know no other way. In neither case is it the act of thinking or seeing which is communicated. This is due to the interaction of the respective patterns with matter and its properties.